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Secretary of commission: W. M. Hunley, Box 722, Lexington, Va.

Negro Educator Tells His People To Work and Save

N Y C TRIBUNE
DECEMBER 30, 1918

Dr. Lewis B. Moore Writes on "How Colored People Can Help in Solving Problems Issuing From War"

The National Security League is preparing to send out many thousands of pamphlets prepared by Dr. Lewis B. Moore, dean of Teachers' College and professor of psychology and education in Howard University, entitled 'How the Colored Race Can Help in the Problems Issuing from the War."

Dr. Robert McN. McElroy, educational director of the National Security League, says that the little book is so admirably written and so practical in its manifold suggestions that it should be read by every one.

Dr. Moore says there have been and are four ways open to negroes for distinctive service:

They could fight, as they have done, gladly and with entire satisfaction to their commanding officers.

They can work, as they are doing, under new economic conditions which the war brought upon us.

They can save the nation's products and thus become the creators of larger wealth for their country.

They can learn by attending schools or, if they are too old for that, help others to learn.

Whole After-War Problem

Under these four general heads, Fighting, Working, Saving and Learning, Dr. Moore traverses the after-the-war problem in a manner which the National Security League believes will be of vast benefit to negroes both North and South, and to every race, for that matter, within the bounds of the republic.

"Cotton is needed in the making of clothes," says Dr. Moore in discussing saving the cotton crop. "The wool crop is increasingly short. There is not enough wool to cover a shivering world. The number of sheep is growing less in the pastures, and the government found it necessary during the war to supply the soldiers in some sections with cotton uniforms for the winter, reserving the woollen goods for the soldiers overseas.

"It will become necessary, therefore, for whole communities to join together and by organized extra effort save the cotton crop. Many persons never before accustomed to such work will find it necessary, as a patriotic duty, to join in the saving of the cotton crop.

Make It a Pleasure

"It is well to make a pleasure of necessity. Canning clubs, sewing clubs and knitting clubs have been converted into social organizations of great economic value. So community cotton-picking clubs may be organized as a social feature of the community, as well as a necessity, in every cotton growing community. The leading spirits of the community must take interest in saving the cotton crop. The clubs should arrange for an exchange of labor among the landholders or farmers. Plans should be made for the meeting of the whole club at one certain farmhouse and for all concentrating upon the work of that farm for several hours that day.

"Friendly rivalry may be instituted by the offer of a prize for the best picker of the best group of pickers. At the close of the effort, whether for a few hours or for a whole day, there should be the weighing of the cotton, the announcement of the amount picked by each person, and the awarding of the prize with some little ceremony. One hundred and fifty persons working in this way with enthusiasm can pick twenty-five bales of cotton in a day.

The Wisdom of Saving

"We must save money. Never before have the negro people been as able to make so much money. The negro has been called into positions which he never occupied before. He has been given higher wages because of the scarcity of labor. The wiser workman during these fat years was laying up a cash reserve for the lean years which may follow.

"But there are those who are too lavish in the expenditure of money for the purchase of unnecessary clothing, furniture, jewelry, articles of pleasure and unnecessary trips on the railroad. There are some colored men in the South who never owned a horse two years ago who now own two automobiles—one for daily work and one for Sunday. One colored man recently purchased two pianos for his home, on the plea that he had two daughters and both of them might want to practice at once and that would give him trouble. This must be stopped, or misery is ahead for the race.

"Two things must be done. Every man, every woman and every child must work to the uttermost, and all must save to the uttermost. Extra hours must be given to work in shops, in mills, in shipyards, in cotton fields and in gardens. We must work six days each week, and not two and one-half days when wages are high.

Must Work and Save

"Not long ago a manufacturing firm sent for a prominent educator in order that he might explain to the 800 colored men in the factory the necessity of giving at least six honest days' work per week to the production. The manager said: 'The men are now making about as much money in two and a half days as they formerly made in one whole week, and after giving two and one-half days to work they see no reason why they should continue to work. As a consequence the work of production is being impeded and the factory unprepared to do its best.' This must not be. We must work six days each week, and, in addition, save a fair part of what is earned.

"There are about 10,000,000 negroes in the United States. Of this number about 6,675,000 are ten years of age and over. Of this last group 2,225,000 can neither read nor write. What a handicap to the country! Efficient shipbuilders, miners, mechanics and farmers cannot be made out of ignorance such as this. The teachers, preachers and other leaders of the race must be educated men. An educated farmer, for instance, can produce two blades of grass where an ignorant farmer can produce but one. Too many of the 1,000,000 negro farmers to-day know not the secrets of their land. The American army was handicapped because a large number of soldiers could neither read nor write, nor understand a command. Fill the schools, therefore, the day school, the evening school, the Sunday school.

The Handicap of Ignorance

"Ignorance is a handicap every way to you and to the state. It is the chief cause of the high death rate and much crime among negroes to-day. Their death rate is 24 per thousand; the rate among white people is 15 per thousand. Futhermore, five colored prisoners to one white prisoner is too often the proportion found in our prisons and jails.

"The negro, above all men, should know the meaning of the law, and should train his children to respect the law and to obey it. Law means protection. Law means an equal chance in life. The man who knows what rights are legally his is the better able to defend himself.

"In every important matter in life there is a legal and an illegal way. The man who chooses the illegal way invites all others to do the same, and thus makes his own rights unsafe. If you would be free, use all your power to create respect for every law; teach your children to obey it. Every negro who breaks the law endangers even the innocent members of his own race.

"The laws of America will insure us our rights in exact proportion as respect for law exists in our country. He that breaks the law is tearing down the foundations of the house that shelters him. It will be not alone a glory, but a protection to the negro race, if men can be led to say of them. 'They reverence and obey the law.'"

N Y C POST
JULY 13, 1918

—"Your Negro Neighbor," by Benjamin Brawley, has just been published in Our National Problems series. The subject of the book is the place of the Negro in American life. The titles of the chapters are: The Negro in America; Historical Review: the Negro as an Industrial Factor; Lynching; Aspects of Negro Education; A Great Missionary—Joanna P. Moore; Some Critics and Their Fallacies; The Promise of the Negro; A Plea for Moralist.

NEW BOOKS.

The Voice of Missions May 1918

We have had the pleasure of reviewing several new books written by people of the race. At this time we are presenting "The American Cavalryman," written by Mr. Henry F. Downing. This book which partakes of the nature of a novel, is intensely interesting, as it relates the exploits of an American soldier among the natives of West Africa. This work is of inestimable value to the readers of our race, as it gives a very clear and detailed description of West Africa in general—the natives, their customs and practices, and Liberia in particular and its government.

We are also presenting, as in other cases, a new book by the Rev. Dr. Sutton E. Griggs, entitled "Life's Demands," or "According to Law." In this book he sets forth a clear and concise argument of the case in hand. The conclusions reached in the entire discussion render this book both helpful and beneficial to all who may read it.

Another new book, "West Africa, An Open Door," by Mrs. Emily C. Kinch, is worthy of special note. It is an interesting book of African illustrations and stories concerning the natives of Africa, as well as the work of the missionaries. This book should be read by all Christian women, and especially the women of the African Methodist Episcopal Church. It will be on sale at the Missionary Department. Price Twenty-five Cents per copy.

"Jno. W. Gilbert as viewed by the leaders of the M. E. Church, South" by J. A. Martin is the title of a recent pamphlet. We like it because it shows how well our own Dr. Gilbert stands with leaders of the other race, and for the encouragement it affords in the fact that our Church has such men as he to lead in our tremendous task.

The Christian Index 4-25-1918

Dr. Hatcher and Rev. John Jasper

We called attention some time since to the life of the late Prof. Booker T. Washington by Dr. Benjamin F. Riley, of Alabama, as being unique, because it showed the rare instance of a Southern white man's writing about a colored American without at the same time making you feel he was drifting down to his subject. Even a northern white man essaying this role, usually ends, despite a preface otherwise intended, in convincing you that he has already concluded them as

> Names, how unworthy of a genius like mine!

Dr. Riley, we tried to show, was one of this latter class. Our readers will be glad to know that in the late Dr. William E. Hatcher, of Richmond, Va., another southerner has been found not unworthy of a place with Dr. Riley. Indeed, we are not certain that it did not require more courage in a southerner to write the life of the late Dr. John Jasper, than it took to write on Booker Washington. Washington's fame was universally admitted long before his death, while

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Reverend Jasper's name was always hedged about or clouded in his half-humorous dicta "The Sun Do Move." Yet Dr. Hatcher was nothing daunted by this. He tackled Reverend Jasper as if he had been an archbishop.

Dr. William E. Hatcher was a noted Virginia Baptist divine, who spent a long and useful life (1834-1912) in his native and adjacent state as preacher and teacher. He held many charges and was always a moving spirit in Baptist gatherings throughout the South. The life of this distinguished man has been told recently by his son, Eldridge B. Hatcher, and proves a most interesting book. Dr. Hatcher was also the author of several books but the one that will be of most interest to readers here is "John Jasper."

Dr. Hatcher tells us that he went to hear Jasper out of curiosity at first, and went again to hear him, and then "kept going off and on for about twenty years." Of Jasper's preaching he says:

> Hardly a word in the torrent of horrible English came out clothed in its right mind. And gestures! He circled 'round the pulpit with his ankle in his hand, and laughed, and sang and shouted and acted about a dozen characters within the space of three minutes. Meanwhile, in spite of these things, he was pouring out a Gospel sermon, red-hot, full of love and full of invective, full of tenderness, full of bitterness, full of tears, full of every passion that ever flowed in the human breast. He was a theatre in himself, with the stage crowded with actors. He was a battlefield—himself a general, the staff, the officers, the common soldiers and thundering artillery and the rattling musketry; he was the preacher, likewise the church and the choir and the deacons and the congregation. When this man died it was the fall of a tower. It was a crash, heard and felt farther than was the collapse of the famous tower of Venice.

Dr. Hatcher gives, in part, one of Reverend Jasper's funeral sermons preached at the death of Mary Barns, in which the preacher carried his hearers on a circuit of the heavenly city. He conducted them along the River of Life, drank of its waters, basked in its cooling shades, partook of the fruits of its grove. Then finally he conducted his hearers to the great white throne, where was the King in royal splendor, the elders bowing in adoration and the archangel waiting in silence for commands the King, and therein hosts innume able were the ransomed. "In point vivid description it surpassed all I h heard or read."

All of this and more is quoted the son in his life of his father. It evident that Dr. Hatcher prided hi self much on his Life of Jasper. T newspaper comments on the Life the time of publication are all repr duced, and the favorable commend tion of friends mentioned.

We have spoken at length thus of the Hatcher's "John Jasper" because of the sentiment shown in these two southerners, father and son, thinking the noted black preacher worthy of a place in their book. Of course there is some patronizing in tone in both authors; that would be impossible for white men not to do in such cases. We have not the space to discuss Reverend Jasper's famous doctrine, "The Sun Do Move," here, and even if there were, it hardly would be a profitable one. All know that he held that the earth was flat and four-cornered, and that the sun moved around it, instead of the earth around the sun. He, of course, supported his doctrine with copious citations from the Bible, and for that reason had great hearings among both white and black. But the doctrine that the earth is round has been held by educated minds since the time of Plato and Aristotle. The Jews were prophets but not scientists. Those who would like to know more about Reverend Jasper's sermon will find it amply detailed in the splendid little volume of him by Dr. E. A. Randolph, of Richmond, Va.

It ought to be added here that though a splendid book, Dr. Hatcher was not the first white preacher to write the life of a colored preacher; for there are still to be met with here and there copies of White's "A Noted African Preacher," the work of a leading Richmond divine on Uncle Jack, the famous black preacher of Amelia County, about 1834.

Mr. Henry F. Downing's novel, "The American Cavalryman," a Liberian romance (Neale, 306 pages, $1.50) is an excellent and frank exposition of Liberian problems, done in the form of Romance. It is well worth the reading of every student of Africa, being especially strong on its portrayal of native customs.

The Crisis February 1918. P. 186.

Prophylatic therapy
For Rickets - in a
Negro community.
Alfred F. Hess, M.D.,
and Lester J. Unger, M.D.
Journal of the Am. Med.
Association, Nov. 10,
1917

The Diet of the Negro Mother
in New York City.
Alfred F. Hess, M.D. and
Lester J. Unger,
M.D.
Journal of the Am. Med.
Association March 30,
1918

Sir Sidney O[illegible] ... Jam[illegible] ...ppellant
pamphlet on the League of Nations ... ...nitive people.

The Crisis, December 1918 Page 90.

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TWENTY-FIVE YEARS IN THE BLACK BELT

BY

WILLIAM J. EDWARDS

12mo., Attractively Bound and Illustrated, $1.50

THIS is a human document, written in the blood of the past and bearing a flaming torch for the future. In the fabric of the story we trace the life-threads of a man who worked for the future of his race with little hope of seeing results during the span of his own years. It is more than merely the annals of a man and the school that he founded; it is the interpretation of the soul of one race to another, making a plea for harmony. The work is a valuable contribution to a formidable subject, for it clearly demonstrates that the book education of the Negro should be articulated into the activities of his home and community.

"Twenty-five years in the Black Belt" teems with authentic facts and first-hand information. It is a tale more gripping and vital than fiction, for the author discloses with directness, and without reserve, the hardships endured by a boy, an offspring of primitive, untutored folk, who tenaciously held to his vision until it was realized. The dominant note sounded is that of perseverance, a quality that is too seldom attributed to the Negro, but which must ever be the foundation of race advancement.

In boyhood, the author triumphed over the triple handicap of poverty, lameness and bodily weakness; in manhood he rose victorious over circumstance and opposition. After his graduation at Tuskegee, single-handed and alone, he founded the Snow Hill Normal and Industrial Institute. Against the adverse efforts of preachers and parents, he opened the school in a one-room log cabin, and in that rude structure he laid the "Industrial Plank" that is the base of the new school, where now fourteen industries are carried on by over five hundred pupils in a modern educational plant, valued at one hundred and fifty thousand dollars.

The book is epoch-making and prophetic; it goes far toward answering the pertinent questions, what is to be the political future of twelve millions of people not long out of slavery? What is to be the civil and social status of such a people, and what part are they to play in the world struggle for Democracy?

The CORNHILL COMPANY, BOSTON.

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ADDRESS.....

CITY AND STATE.....

Ready Sept. 15, 1918.

ONE BLACK MISSIONARY PIONEER

Southwestern Christian Advocate 5/2/18

By Marjorie Dorr

THROUGH rare fortune, the Joint Centenary Committee has come into the possession of a copy of the life of John Stewart. This book, one of only three existing copies, was picked up at an auction sale of Americana in New York City, at the ridiculously low price of eleven dollars.

As every well informed Methodist knows, it was in the work of the Negro preacher, John Stewart, among the Wyandott Indians of Ohio, that Methodist missionary activity found its beginning. The Missionary Society of the Church came into being as a recognition of the work which Stewart began. Literature concerning this remarkable man has been scarce and difficult of access. The Joint Centenary Committee considers itself unusually fortunate in securing his biography.

The book bears an impressive title: "The Missionary Pioneer, or a Brief Memoir of the Life, Labors and Death of John Stewart (man of Colour), Founder, under God, of the Mission among the Wyandotts at Upper Sandusky, Ohio," and was published in New York in 1827.

Chance plays an important and interesting part in the drama of the world. If a chain of small chances had not led this simple, uneducated Negro to the point where he saw and followed a vision, the Methodist Church might not today be preparing for a great Centenary celebration of its missionary work.

In the first place, John Stewart was not, as so many people have thought, born a Methodist.

"His parents were members of the Baptist Church" the biograhy tells us, "but John was a careless sinner."

The erring John, when on his way from Virginia to Marietta, Ohio, chanced to be robbed of all his property. It was this circumstance, as the biographer naively admits, that "brought him to reflect seriously on the state of his soul."

The contemplation must have been highly distressing, for it "brought him to the shocking determination that he would immediately take measures to hasten his dissolution."

Looking about for some means of accomplishing this end, he decided upon a course of excessive drinking. It would seem as if he might have chosen some more speedy method: perhaps he enjoyed prolonging the agony.

But—bitter blow—"his mischievous design was at length frustrated by his landlord, who discovered his intention and withheld spirituous liquors." Surely an admirable action on the part of a landlord, voluntarily to cut off such a source of income!

John, having seriously considered the condition of soul that had brought him to such a pass, decided to abandon the service of the wicked one, "and cast himself upon the mercy of God, for support and salvation."

Fortunately he realized that God helps those who help themselves, and decided to do his share by working in a sugar camp, in the woods some miles from town. So long as he remained in this harmless occupation, he improved his spare moments by "reading, meditation, prayer, and seeking the Lord in private."

When the sugar-making season came to an end, "he had to quit his sequestered state and return to town." This was too much for his good resolutions, and he, with certain bad comrades, spent the nights in shameful revellings.

Stewart was halted in this mad career by the sudden death of an intimate comrade. It is difficult to tell whether the tone of the biographer is one of regret, or of righteous satisfaction, when he reports that "with this individual he had made an appointment to spend one more night in sin; but death interfered and disappointed them both." At any rate, this occurence set Stewart to pondering once more on the state of his soul.

One day, while wandering along the banks of the Ohio, bewailing his wretched state, it occurred to him to throw himself into the river and be done with it. But just then his attention was arrested by a voice which, as he thought, called him by name. He could see no owner of the voice, but it influenced him sufficiently to shake his desperate resolve.

Once more he decided to "cast himself on the Lord." This time, as his share in the undertaking, he went into the blue-dyeing business.

It seems quite appropriate that, under the influence of this melancholy occupation, he should once more "seek the Lord with tears." His seeking was rewarded by a revelation of mercy and pardoning love that caused him to "burst from his closet in raptures of immeasurable joy."

Unfortunately for the Baptists, they had no church in that neighborhood—and thereby

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lost a convert. The Methodists were there, but John "in his early youth had imbibed strong prejudices against other denominations, particularly the Methodists, of whom he had a contemptible opinion." Not having any definite ties or membership to hold him, it was not long before he once more fell from grace.

One evening, when out walking, curiosity lured him into a house where a Methodist prayer meeting was in full swing. The Methodists received him very kindly and urged him "to seek with all his heart the las blessing."

Soon after this, he visited a Methodist camp meeting, where he sat for some time with heavy heart and disconsolate mind. At length "he resolved to distinguish himself by taking a place among the mourners of the assembly."

The biographer fails to state whether a desire for distinction was Stewart's only motive in doing this; but at any rate, "he lay deploring his case all night, even until the break of day, at which time the 'sun of righteousness' broke into his dark bewildered soul. Peace and joy in the Holy Ghost now succeeded, and he could shout 'glory to God in the highest', with the morning stars that witnessed his deliverance."

The effectiveness of this camp meeting in at last bringing peace to his soul removed from his mind the deep-rooted prejudices which he had cherished against the people called Methodists. "It was then that he united himself to the people whom he had formerly held in the greatest contempt."

One evening, about three months after this, while he was at his devotions, he suddenly heard a voice which seemed to say, "Thou shalt declare my counsel faithfully."

"At the same time a view appeared to open before him in a Northwest direction, and a strong impression was made on his mind, that he must go out that course into the world to declare the counsel of God.

This to him was "an afflicting consideration, having never before entertained a thought of such an undertaking. Judging himself entirely unqualified for such a work, he determined to avoid it if possible, and accordingly made ready to follow his friends to the State of Tennessee."

But he could not dodge it. All through a serious illness, he was haunted by the voice and the vision. So, on recovering, he started out "without credentials, directions of the way, money or bread, crossed the Muskingum River for the first time, and traveled a northwest course, not knowing whither he went."

To do this required no small amount of courage, and trust in the protection of Providence, for the territory into which he was pushing was then the frontier of the United States, and he feared that he would be killed by the first Indians he met.

Fortunately for the future of Methodist missions, the Indians proved friendly. He made a brief visit among a tribe of Delawares at Pipe Town on the Sandusky River, and then proceeded towards Upper Sandusky.

The little book goes on to tell, in the same quaint language, of Stewart's work and experiences among the Wyandott Indians, giving particular prominence to the battle of words that he waged with the various chieftains before he could convert them.

All this time, the Methodists in the white settlements did not know that there was any religious excitement among the Indians, or that Stewart was working with them, or even that such a man as Stewart existed.

Here again it was chance that brought him to their attention. In 1818, certain missionaries, (evidently of some other sect), in traveling to the North, visited the Wyandotts. On finding how remarkably useful Stewart's labors had been in bringing the Indians to the knowledge of the truth, and how highly he was esteemed, they proposed to receive him as a member of their Church, and to employ him as one of their missionaries at a very comfortable salary.

Stewart, since he differed from them in some religious opinions, decided that he could not accept the offer. Vexed at this, they inquired of him by what authority he was acting as missionary, and he confessed that he had no regular authority of any kind.

They went and told the Indians that Stewart had no right to be preaching to them, and this caused him so much trouble that he wrote to the Quarterly Conference of Mad River Circuit. They advised him to continue his labors, until measures could be taken to procure for him a regular license as a preacher of the Gospel.

In March, 1819, Stewart attended Quarterly Conference at Urbana, and was regularly licensed to preach.

In the Fall of 1821, the Ohio Annual Conference appointed James B. Finley, missionary, to go up to Upper Sandusky, with his family and work hands, to erect suitable buildings for the school, etc. This was the beginning of the first actual mission of the Methodist Episcopal Church. James Finley had few difficulties to overcome, because so much good seed had been sown by the preaching of Stewart.

On December 17, 1823, the "man of color" who had faithfully followed his vision, died in the thirty-seventh year of his life and the seventh year of his ministry. Before his spirit left the wooded haunts of the red man, he had the satisfaction of seeing Two-Logs, Mononcus, and Hicks—three Wyondott chiefs who had done much to hinder his efforts—become good Christians.

Surely he would shout "glory to God in the highest," in his enthusiastic way, if he could hear of the Centenary plans, and know what tremendous world forces he had set in motion.

New York.

BOOKS BY NEGROES TO GO TO NEGRO SOLDIERS

MOVEMENT STARTED TO RAISE FUND FOR LIBRARIES.

$90,592 Wanted by Committee Which Seeks to Aid 100,000 Colored Men in the Army

N Y C POST
JULY 13, 1918

A fund is being raised by the "Negro Books for Negro Soldiers Movement" to provide the 100,000 Negroes, known to be in the army and navy, with a number of small libraries containing the best books by Negro authors. The movement has headquarters at 61 Bible House, and is working in coöperation with the Library War Service of the American Library Association. The aim of the movement is the establishment of 4,000 libraries, of twenty-one books each, so that each group of fifty Negro soldiers may have access to a complete set. The sum needed for this pose is $90,592, because provision must be made for 100,000 more Negro soldiers who will shortly be in active service.

The Negro fighting man wants to read about his own people, according to Mrs. Lella Walker Robinson, chairman of the movement, and his best opportunity to do so is in the books written by members of his own race.

Twenty-one books, all by Negro authors, have been chosen by the committee as those best suited to the needs of the colored soldier. These books, which will be included in the libraries, are as follows:

"Up from Slavery" (Booker T. Washington).

"The Negro in Art and Literature" (Hallie Brawley).

"John Brown" (W. E. B. DuBois).

"The Haitian Revolution" (T. G. Steward).

"Poems by Paul Lawrence Dunbar."

"Aftermath of Slavery" (William Sinclair).

"The Black Man's Burden" (William H. Holtzclaw).

"The New Negro" (William Pickens).

"The American Cavalryman" (Henry F. Downing).

"Fifty Years and Other Poems" (James Weldon Johnson).

"A Black and White Tangle" (Anonymous).

"Out of the House of Bondage" (Kelly Miller).

"Negro Culture in West Africa" (George W. Ellis).

"A Tribute for the Negro Soldier" (J. W. Bruce).

"Race Adjustment" (Kelly Miller).

"The Facts of Reconstruction" (John R. Lynch).

"Souls of Black Folk" (W. E. B. DuBois).

"Prince Hall and His Followers" (George W. Crawford).

"History of Negro Soldiers in Spanish-American War" (E. A. Johnson).

"The Negro" (W. E. B. DuBois).

"The Swords of Chance" (Henry F. Downing).

The committee points out that it is impossible to form the libraries by the ordinary expedient of soliciting second-hand books from readers, and that it will be necessary to purchase every volume first hand. Each set of books costs $22.20.

Commending the movement, Mrs. Booker T. Washington has written as follows:

"We believe, thoroughly, in giving to the Negro men who have gone into the army, the life and work of the best in the race, so that adoration and hero worship will not all be for that which is white; too much emphasis cannot be put upon this subject."

THE BELLMAN'S BOOK.

It is far from satisfactory for any element of a population to be forced generally into work as porters, hotel waiters and bell voys. When under such circumstances a man of a race so hedged in produces something with his brain that the people of the domainant classes have to admit is able and useful, the achievement is all the more creditable.

So it is with pleasure that we commend and congratulate the Colored hotel bell man who wrote the "Hotel Proprietors' Bellman's Book", with a set of rules so expert that this book of rules and regulations is approved by the City of Boston Hotel Men's Association.

Bellmen, both white and Colored, have to be guided by this book written by a Colored bellman and it is so superior that the author has been able to get $5000.00 for the copyright. This is most creditable.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

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Journey in the Seaboard Slave States

August 1918

THE Senegalese troops have given a fine account of themselves in many a fight on the French front. They have in no way disappointed the expectations of their French officers, though these expectations were placed very high indeed. The exploits of the "tirailleurs noirs" are the theme of many camp stories in the French Army, and it is now the turn of the French public to be made acquainted with them, for a little book has been published, called "Un Fragment de l'Epopée Sénégalaise," in which the valor of the Darde Diallo's, Kona Koye's, Tibo's, and other Senegalese, with appellatives weird of sound to European ears, are described in glowing terms. Truly France has done well by her African possessions since the war. Be it added that she deserved well of them.

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1865–1877

Has list of Colored Members in Legislature.

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The "Race Relations" Lectures

Delivered at Fisk University

Have Been Received from the Press

Fisk University News October 1918

These lectures are frank and open discussions of the problems which sever the races in the United States, but they treat of constructive remedies for the evils discussed. Delivered by a group of well-trained students of social problems, the views presented cannot fail to be of value to other students of the problems discussed.

The price of One Copy is Twenty-Five Cents. Six Copies may be purchased for One Dollar.

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ISAAC FISHER, UNIVERSITY EDITOR
Fisk University - Nashville, Tenn.

N Y C TIMES
OCTOBER 20, 1918

...AN...

TOM AND I ON THE OLD PLANTATIO
By Archibald Rutledge. Illustra
Frederick A. Stokes Company

An agreeable little collectio... stories for boys, each tale com... self, but bringing in the same ... acters, "Tom and I On ... tion" tells of the advent... living on a big planta... lina. A negro boy n... constant companio... of experiences. ...fice crop whe... sence, the r... rived at ... an or...

...was e... these e... ...aunted a b...

and had a struggle with an immense alligator. A lively moment or two with "Black Abel," the ox, taught them that it is not wise to tease animals, and "Red Lightning's Race" that appearances are often deceptive. "The Daisybank Table" has to do with the recovery of a fine old piece of furniture lost during the civil war, while "A Laggard in Love" tells the sad tale of a belated bridegroom. "The Witch Pond Serpent" proves a most alarming creature, and "A Forgotten Shark Line" demonstrates the fact that there are times when it is as well to return home. Some of the stories tell of experiences with gentle creatures of the woodland, one has to do with the "Great Fear" of dwellers on a plantation, which is the fear of fire, and the last is the story of a genuine friendship between a colored and a white boy.

THE YEAR ...

The Christian Recorder 10/31/18

The A. M. E. Church Year Book is now on sale. It is edited by Bishop John Hurst, Dr. R. S. Rawson and Prof. J. R. Hawkins, and sells for thirty-five cents. It is filled with information such as the active churchman should have. The Recorder's editor found use for it at once, for he had been planning to look up the date of next Easter, when a copy of the Year Book was placed in his hands and the first thing he saw was that next Easter day will be Sunday, April 20, 1919. The book contains the calendar, Chronology of African Methodism, Editorials, information about "Deaconess' Boards," "Fifty Years of Progress," What Methodists Believe, Statistics of Methodism, a review of the missionary work of the Church, with location of all mission stations and financial statistics, our women's work, a review of our Educational Work, a short sketch of all the other departments; "The Church and Social Service" report on Episcopacy; a roster of all bishops and general officers of all the colored churches; discussion of organic union, and the many other useful things which every African Methodist should know. The statistical section is the most interesting, telling how many members we have; converts; moneys collected, value of property and many other items never published before. We have no hesitancy in saying that a hundred thousand of these Year Books should be sold. They are multum in parvo about the A. M. E. Church.

The Judge Lynch International Book & Publishing Co.

The Houston Observer April 27, 1918

Make Exodus loans to its members to go North, as they are our members anywhere they go in the world. We accept any age, but we do not assist members under 32 nor over 45 years old. We do a national uplift work. We help the once rejected race, but now the most needed race: The Negro Race. Membership, $1.00. E. C. Branch, president; A. W. McDonald, sec.; G. A. Hardy, treasurer. General agents wanted in all the States. P. O. Box 48, Galveston, Texas.

Novels by T. H. D. Walker

Bethly The Victorious Preacher
Jeffer Pub. Co.
Gainesville, Fla. 1912
Paper 50¢ Cloth $1.00

The Unknown Man,
C. O. Painter Pub. Co. Delud
Fla. ~~1910~~ 1915 Cloth $1.00
Paper 50¢

The Presidents of Liberia,
The Minis... Pub. Co
Jacksonville Fla.
1915
Paper 50¢ Cloth $1.00

~~Fiction~~

"The Military Morale of Nations & Races" by Col. Chas. Young U. S. Army

Franklin Hudson Publishing Company
1421–1423 Walnut St.
Kansas City Mo.

CYCLOPEDIA OF THE COLORED RACE

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Half a Century at Hampton; A Pioneer Work of Teaching

BROOKLYN N Y EAGLE
JUNE 8. 1918

Of all our modern educational experiments none has more influenced the history of the country, and none promises so wide an influence upon the future of education, as Hampton Institute, where, soon after the Civil War, General Armstrong began training negroes. Now that the fiftieth anniversary of that founding has just been observed, the publication of a memorial volume is eminently fitting. Such a volume is "Education for Life; The Story of Hampton Institute," by Francis G. Peabody. (Doubleday, Page & Co., Garden City.)

Hampton is great in the work which it has done, but it is also especially fortunate in its historian. Having a wealth of material at his hand, Dr. Peabody has put the emphasis always upon those things at Hampton which are permanent, making for the upbuilding of the negro and for the demonstration of a sound and fundamental ideal of education which has been too much neglected, rather than upon the personal and transient phases of the work which must seem most appealing to those who have shared and watched it. Dr. Peabody makes the point in his title, "Education for Life," and in his preface, when he says that "Hampton Institute is essentially a spiritual enterprise," which he elaborates further thus: "The discovery which gives to the founder of Hampton a permanent place among the greatest names in the history of education was the discovery that a judicious training of the hand is at the same time a discipline of the mind and will; that industrial efficiency has moral consequences. This high doctrine of the spiritual significance of physical work has been taught with reiterated emphasis in many reports of the school. * * * The capacity to make a living becomes enlarged into the capacity to make a life."

General Armstrong, the founder and inspirer of Hampton, and his successor, Dr. Frissell, demonstrated the soundness of this concept of education for half a century upon negro students and for a much shorter period upon Indians. It is not too much to say that Hampton and the schools founded and taught by its graduates, like Tuskegee and others, have solved the negro question—a question which for a quarter of a century or more held portents of a catastrophe worse than secession or rebellion. Dark as the outlook was in the '70's and '80's, no intelligent man doubts today that the negro race will survive because it has proved its fitness for survival, or that it will ultimately achieve its political independence, as it has achieved and is achieving its economic independence. That brighter outlook has come about because General Armstrong proved that the development of character and the creation of personal and civic virtue can come through the training of the hand as well as the training of the mind, and that in the ideal education these two forms of training should go on side by side and should be so adjusted that each may aid the progress of the other.

But great as the service this demonstration has rendered to the negroes, and to American civilization in which the negro is an invaluable industrial factor, there is a yet wider service to spring from the application of that theory to the education of the people of all races. Down to the time of Hampton our idea of education was training for leadership; our colleges opened a door away from manual toil and in practice they have tended to create class distinction, with a feverish struggle to escape into the white-handed and socially superior class of the educated. Our perception that education was the cornerstone of democracy has until recently been satisfied with elementary schools which gave only the rudiments of an academic training and used that as a stimulus to the children to pursue this course as far toward college as they could, the implication in the minds of the children being that every added year of school removed them a little further from the class of unskilled labor and took them a little nearer to the heaven of whitehandedness. Well, as that idea worked as a stimulus to intellectual capacity, we have begun to perceive that something more was needed for that great majority which could never reach college or achieve economic independence through intellectual labor. With the war we awakened with a shock to the fact that intellectual training alone failed to develop character, and to see that some of our brightest pupils were utterly devoid of any sense that they were Americans, or of any idea of responsibility or duty to the country which had trained them.

In the wake of that discovery we are looking as we have not looked for a generation for those elements of education which will best develop character. In the midst of this search comes Dr. Peabody's volume showing how General Armstrong developed character, with truth, loyalty and persistence in industry, among a race supposed to be peculiarly weak in those sterling virtues. The demonstration is found fully traced in these pages, and for that reason the book should become a handbook of teaching for every Board of Education or of school superintendents to which is committed the task of shaping the school policy of a city or State. Dr. Peabody has written not merely a history of Hampton but a prophecy and guide toward that glad day when the ideal of education shall be fitness to do one or many things well, and when the cornerstone of fitness shall be recognized to be character rather than intellectual smartness.

Valuable as the book is likely to be to the development of education, it has a special attraction for the friends of Hampton, and for the lovers of sterling manhood as well, in its study of Samuel Chapman Armstrong, the man who was slowly developed into fitness for a pioneer work which he did with unexampled enthusiasm and power when the time of his ripening had come. It is an alluring picture and its heroic high lights are gratefully tempered by touches of humor which show the man as he lived and not merely as he dreamed. The book is indeed a mine of character study and many passages have been marked in the reading for quotation for that reason. We must, however, refer our readers to the book itself for these nuggets of wisdom and of humor. A bite of a cherry may give flavor, but a cherry pie is more satisfying and nourishing. With the study of General Armstrong is a singularly sympathetic account of the work done by Dr. Hollis Burke Frissell, for some time General Armstrong's right hand and then his successor. These two men led the destinies of Hampton for half a century, and Dr. Frissell's character and work were finely complementary to those of the founder and inspirer of the school. The whole course of education in the South was inspired from Hampton, and its influence, through the Southern Education Board, and then the General Education Board, is traced here.

The work of Robert C. Ogden for Hampton and for education is sympathetically described and mention will be found of the memorial scholarship to him given by the Brooklyn Hampton Association; the largest single endowment of that sort in the list given. In brief, there is here all that the friends of Hampton through a generation would wish to see and that history is told in a way strongly to inspire the friends of education elsewhere for generations yet to come. "Education for Life" is one of those vital books which the world cannot afford to let die.

BOSTON MASS POST
JULY 13. 1918

A Real Humorist

E. K. Means is a Louisiana clergyman who writes tales about Negro life in the South. He has said, in a recent interview, that although the Negro has never had any trouble in knowing just what white men are thinking about, the white man has never been able to understand the Negro. But if you read the eight stories here, you will be convinced that one white man knows a good deal about the Southern Negro. He succeeds in making his readers understand, too. Other men have tried and failed, chiefly because they have adopted a stupidly patronizing tone toward their fictional characters. Mr. Means never gives you a feeling that he is looking down upon the people whom he writes about. He is as pleased, you feel, when their schemes work well as they are themselves; he is as sorry when their plans go awry. In these days of anguish it is pleasant to come across a book that seems to have enduring merit, where there is more laughter and wholesome fun than there are tears. There is, however, some tragedy, especially in the two stories that reveal more about the hideousness of lynching than could any grave editorials or sermons. Even here Mr. Means is able, without sacrificing reality, to avoid tragic endings. Horse racing and some gloriouly vivid fights, especially that one in the last story in which Hitch Diamond rises to a heroism that is not exaggerated to call nearly Homeric, provide adventure enough for those who crave thrills. But most of all one lays down the book with a sense of satisfaction that comes from real humor generously given and with a warmth of heart for Hitch and Skeeter Butts and those who lived with them.

Just Crammed With War

When you see Rupert Hughes's name on a cover you are sure that the book is throbbing with the life of today and that there are no dead yesterdays in it. Such is "The Unpardonable Sin" (Harper, $1.50), a novel of American lovers in war-torn Belgium. Austere critics, if they deign to read it, will say that it is "documented," that is, that it is fiction made plausible by scores of things that actually happened and of which there is proof. It is indeed. What happened to the young American heroine and hero and what they saw are the very things that you have read in countless newspaper despatches, in reports of investigations and in books of first-hand observers.

Dimny Parcot's mother and sister were trapped in that German ruthless rush across Belgium, and theirs was the fate that was meted out to so many hundreds of Belgians and French. Their Americanism was no protection to them in the clutch of the kultur-mad horde. Dimny started out to find them and to rescue them, and Oliver Winson followed to do what he could to protect Dimny. Now through Dimny's eyes, now through Oliver's, now through the horror-stricken eyes of Mrs. Parcot and her daughter Alice, the reader watches the efficient reign of terror. The fact that this moving picture of Belgium's woe is cast in fictional form gives it life and intensity, even if the characters do impress one as puppets pushed about by the author rather than actual human beings. There is a happy ending to the story which seems an unnecessary reflection upon Teutonic efficiency.

THE TRUTH SHALL MAKE YOU FREE.

Knowledge of what our race has done, will help us to do more in the days to come. The publishers of "A Tribute for the Negro Soldier" believe that you will be helped by the facts it presents. They want you to know that Negroes come of courageous ancestors. They want you to know the side of our history that will make you proud. Single copies, 25 cents. Discount in large quantities.

BRUCE & FRANKLIN, Publishers.
1309 East 18th Street
Kansas City, Mo.

AGENTS WANTED.

N Y C SUN
MARCH 31, 1918

THE NEGRO IN LITERATURE AND ART IN THE UNITED STATES. By BENJAMIN BRAWLEY. Contains chapters on Phillis Wheatley, Paul Laurence Dunbar, Charles W. Chesnutt, W. E. Burghardt Du Bois, William Stanley Braithwaite, Douglass, and Booker Washington. New York: Duffield & Co. $1.35.

N Y C SUN
JULY 21, 1918

YOUR NEGRO NEIGHBOR. By BENJAMIN BRAWLEY. A plea for the place of the negro in American life and industry with some account of the negro as a social factor at present and with some account of his services to America in the past. New York: The Macmillan Co. 60 cents.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

Bibliography - 1918

Education For Life,
The Story of Hampton Institute,
Told in Connection with the
Fiftieth Anniversary of the
School. Francis G.
Peabody, Ph.D. Doubleday, Page
& Co. New York, 1918, $2.50 net
A valuable contribution to the
literature of the Negro
Education

The Band of Gideon and Other Lyrics

By Joseph Seamon Cotter, Jr., with an introduction by Cale Young Rice. 12mo., bound in board, paper sides, cloth back, gold stamped. Price $1.00. Weight 1 lb. Catalog of Cornhill Co.

"To the public the interest that these verses will have — apart from their merit and the gallant spirit in which they are written — lies in this: the Negro race, which has always been able to ease its heart with melody and folk song, is beginning to look upon words, also, as a medium of expression for its deeper and finer emotions. Paul Laurence Dunbar and James Weldon Johnson are perhaps the most distinguished of those who have entered the field of poetry, but perhaps if health is restored to Joseph S. Cotter, Jr., he also may later find himself ranking with these two of his predecessors." — *From the Introduction.*

Book Reviews

Southern Women and Racial Adjustment. By L. H. Hammond, author of "In Black and White." Published by the Trustees of the John F. Slater Fund, Occasional Papers, No. 19.

Southern workman

IN this pamphlet Mrs. Hammond writes of a subject of the most vital importance to the future of racial adjustment in the United States. As she says: "The manners and morals of every community reflect the standards sanctioned or permitted by its privileged women, from whose homes they spread into the community. Racial adjustment, like many other moral issues, waits on the leadership of these women."

Mrs. Hammond states that her purpose in writing this pamphlet is to show that Southern white women are entering upon this service. She traces their efforts to help their colored neighbors from the beginnings in Sunday-school teaching and temperance work, through the activities of the various church organizations and the Y. W. C. A., to the latest forms of social-service cöoperation by club women. The author lays much stress upon what she considers the one great obstacle to better racial adjustment; namely, the retention by many Southerners of the viewpoint of a day that is past, the belief that a good free Negro should be like a good slave. She pleads for a "competent, permanent funeral for the Old Black Mammy, bless her! Her removal will clear the atmosphere and enable us to see the old soul's granddaughters, to whom we must in justice pay something of the debt we so freely acknowledge to her." Mrs. Hammond rightly says that usefulness to his master is a slave's chief virtue, while that of a freeman is his usefulnes to the human race.

In this connection the "discovery" of the educated colored woman by the privileged white Southern woman is declared to be of deep significance, as is the fact that she is the only one who can really reach the masses of her people. The quick and intelligent response of colored women to the efforts of their white sisters is recorded, as well as the wonderful results that have been obtained by their coöperation in social-service work.

"In this paper," says Dr. James H. Dillard, president of the Slater Fund, "Mrs. Hammond has told what the white women of the South have done and are doing for the unprivileged black women. It is a splendid story of gallant service. Its sanity and patriotism make their own high appeal." J. E. D.

(use in Bibliography under Novels)
Bethlehem or The Victorious
Preacher, Thomas H. Walker,
Jr. Gainesville Fla 1910

BROOKLYN STANDARD UNION
JANUARY 13, 1918

Correspondent Expresses His Opinion of Carroll Publication

To the Editor of The State:

There is a book in wide circulation entitled "The Negro a Beast or in the Image of God." The author's name is Carroll. He bases his theories upon the idea of "a special revelation," the doctrine, held by the Christian Orthodox Church, made to the Hebrew race, then to the Gentiles. Reference is made in the folds of the dirty piece of literature where it is spoken, that the "race" amalgamated with the "beast." Carroll assumes this to have been the negro. It may have been the negro, or it may not have been, but it was not our 20th century "nigger."

According to the Darwinian theory of evolution man is an atropoid ape, having no soul attribute. Darwin was a materialist, of course. It is assumed by evolutionists and supported by the Theosophical Society that man in his descent did amalgamate with the beast or ape. But human egoes have always kept perfect. And the "Great Lodge," which doctrine the Theosophical Society is propagating as the "lost knowledge" relative to the spirit life teaches that once man always man. In the beginning (of course there was no beginning, human life being a cycle) man was man, and will ever continue to be man. W. A. Hay, Jr.

Schofield.

BOSTON MASS HERALD
MAY 15, 1918

In his volume on "American Negro Slavery," announced by D. Appleton & Co., Ulrich B. Phillips traces the story from its beginning in the African slave trade to the end in civil war days. It abounds in tragedy, but contains more of tender interest in the relation of master and slave than people of the North are generally aware.

PHILA. LAWYER WRITES BOOK ON RACE QUESTION

The Christian Register

George W. Mitchell, a Philadelphia lawyer, has published a book on the race question. It is called "The Question Before Congress," and is a painstaking study of the various phases of the race question as it appeared before Congress during the past 12 years or more. He has gone carefully over the Congressional Records and every document published by Congress, with a view to finding out all that has been said about the Negro. This book, written with the painstaking care of a lawyer is indispensible to the proper understanding of the national aspect of the race question. It is the best book of its kind yet written on the Negro question. The Book Concern will sell it for $2.00.

N Y C SUN
SEPTEMBER 15, 1918

The Negro.

A CENTURY OF NEGRO MIGRATION. By Carter Godwin Woodson. A study of the causes for negro migration in the United States. The author is editor of the *Journal of Negro History.* Washington, D. C.: Carter G. Woodson, 1216 Yon street, N. W. $1.

PATRIOTISM AND THE NEGRO. By A. Clayton Powell. The author is pastor of the Abyssinian Church, Fortieth street between Seventh and Eighth avenues, New York city. New York: Published by the author. 227 West 136th street. 10 cents.

BROOKLYN N.Y TIMES
SEPTEMBER 18, 1918

A CENTURY OF NEGRO MIGRATION, by Dr. Carter G. Woodson (Association for the Study of Negro Life and History.).

A valuable work for every one interested in American history as it has been influenced by the exodus of the negroes from the South to North is "A Century of Negro Migration," which is a neat volume of 220 pages, sold at $1. The book undertakes to explain the underlying causes which made the South differ widely from the North so that the latter became a place of refuge for negroes and it elucidates the conditions in the South impelling the blacks to migrate. One of the most important parts of the book is that devoted to the movements of the negroes since the Civil War. It covers the movement to the West, the migration of the "talented tenth" and the exodus during the world war which forms the last chapter and undoubtedly is the most interesting part of the volume. On the whole the book is highly intersting and timely.

CHICAGO ILL POST
AUGUST 9 1918

The Race Problem

An Appeal to Conscience, by Kelly Miller. (The Macmillan Company.)

This book is a rather mild invective against the white portion of the population because the negro is not accepted on terms of equality in the United States. Many of the points are well taken, and on the whole the development is logical.

The chief weakness of the volume is its tendency to sermonize and make a purely sociological problem a matter for religious discussion. If the author had confined himself to a discussion of the problems from a purely sociological or practical point of view it is probable that his book would receive more serious attention than it is likely to.

Albert Bushnell Hart has written the introduction and it is perhaps as well to quote a part of his opinion:

"Professor Miller raises in this book the question to which a solution has never yet been found. How is it possible to reconcile in the United States of America a system of discrimination against a race which counts a tenth of the population with the great principles of equality of opportunity and civil and political rights for the remaining nine-tenths? The most candid and sympathetic reader may therefore find some of the author's positions out of focus with previous observations. For instance, it is not essential to accept the author's dictum that 'a physical and spiritual identity of all peoples occupying common territory is a logical necessity of thought.'" P. J.

NEW COLORED AUTHOR

The Christian

Mrs. Sarah Lee Brown Fleming, of New Haven, Conn., the wife of a prominent colored dentist, has written an interesting novel, "Hope's Highway," which is published by the Neal Company of New York.

USE YOUR GOVERNMENT

By DR. FRANK CRANE. N Y C EVE SUN NOVEMBER 25, 1918

A book entitled "Use Your Government," by Alissa Franc, lies upon my table.

Most of us have a very vague idea of a government's business. And when the idea is not vague it is wrong. From reading what the politicians and reformers say we get the notion that the government is a helpless, wasteful and incompetent affair. As a matter of fact, the government of the United States is of immense practical help to the people. It would be more so if the people understood how to use it.

This book goes at the matter in a concise and intelligible way.

It is in eight parts. The first part is about the farmer. It shows him how the government can assist him in planting and growing his crops, in controlling destructive insects, in improving his live stock, in forest fire protection, in procuring farm hands, in marketing, in farm finance, in dealing with diseases prevalent in rural districts, in organizing courses of reading for country families, and in many other ways useful not only to the farmer but to his wife and to the girls and boys. The government conducts farmers' institutes, and movable schools, and experiment stations; it supplies almost any information that is wanted.

The second section is for the settler, telling him of the disposition of public lands, and such matters as irrigation, redemption of arid districts, forest surveys work and the geological survey.

Part three shows the assistance the government can be to the man in business, the practical assistance it furnishes to the mining industry, the fish industry, the fur trade, the lumberman, the shipper, and the like. It shows the government's interest in the development of water power, in the preservation of the national parks. Also how the business man is helped by the Federal Trade Commission, the Federal Reserve Board and Interstate Commerce Commission.

Part four is about the working man. Through its Department of Labor the government is doing what it can to improve the condition of labor. Here you will find an explanation of how the government finds employment for labor, information concerning labor statistics, mediation in disputes, measures taken for the safety and health of miners, investigations on occupational diseases and industrial hygiene, and supervision of seamen's contracts.

Part five is devoted to the immigrant; how he is cared for during detention at the immigrant stations, how he is helped to get employment, how he is taught citizenship in English.

Part six relates to the Negro: what is being done for his education in all parts of the United States, assistance given to the Negro farmer, home economics for the Negro woman, home and school gardening in cities for Negro children.

Part seven is about "The Woman In Her Home." The government makes careful investigations, and gets advice concerning the practical problems of the home, on the inspection of food, drugs and meat, and the purifying of water. It has a special department for the mother and baby, and a division in the employment service especially for women.

Part eight refers to girls and boys: what the government does to assist education, its employment service, and the enforcement of the Federal Child Labor Act.

The Government of the United States is not paternal, but it is fraternal. It can be of much more help to each one of us if we understand its activities better. In no country of the world and at no time in history has any nation undertaken more seriously and more efficiently the problem of assisting the individuals who compose it.

SPRINGFIELD REPUBLICAN NOVEMBER 26. 1918

AMERICAN NEGRO ISSUES

"The Question Before Congress," by George W. Mitchell

"The Question Before Congress, a Consideration of the Debates and Final Action by Congress Upon Various Phases of the Race Question in the United States," is the rather pompous title of a historical work written by George W. Mitchell, a Philadelphia Negro lawyer (Philadelphia: African Methodist Episcopal book concern; $2).

Mr Mitchell traces the beginning of the race question in the United States from the formation in Philadelphia, in 1775 of the first antislavery society, which had for its president Dr Benjamin Franklin. The black man's valor during the war of the Revolution is shown to have aroused the interest of prominent statesmen, among whom was Thomas Jefferson.

Succeeding chapters in the book reveal slavery as having already become a burning question when the constitution was adopted. The author then brings his story down to the Missouri compromise of 1820, and comments: "What to do with the Negro was the most perplexing question in American politics 100 years ago, as it is to-day."

Antislavery events leading up to the civil war are well told by Mr Mitchell, but one's attention is especially fixed on what he thinks of the southern Negro in the bitter days of reconstruction: "Between the Ku Klux Klan and the black laws the South was not only prepared to make emancipation seem a failure, but to show it up as the greatest crime in history. And so it would have been had Congress sat supinely by while freedmen, turned out without a cent, were sold into slavery for vagrancy under the black codes, or were left to starve by the roadside if unable to work."

Like most Negro authors, Mr Mitchell thinks the colored people have not received their measure of political rights. However, he believes that the present world war will bring about many social changes and he thinks the colored citizens should do their bit and perform well their part, and then in a respectful, manly way ask for recognition in proportion to the services rendered.

The book is written, perhaps, in rather a partisan style but is interesting as showing the point of view of the educated Negro.

N Y C EVE SUN NOVEMBER 23, 1918

Negro Characteristics.

J. Frank Davis has given us an admirable book in "Almanzar" (Henry Holt & Co.), which is a collection of short stories, more or less coherently related to each other, dealing with the real Southern negro, as he appears in San Antonio. Almanzar is a delight in himself; his adventures, both grave and gay, are engrossingly entertaining for their own sake, but he is a good deal more. He and the other colored brethren and sist'ren are truthfully drawn types. Mr. Davis knows his Texas "nigger" and, naturally, loves him, though fully alive to all his faults.

The stories are very much above even the successful average in technique. They would be notable, quite aside from the particularity of their field merely as fine specimens of good execution in a delicate art. They have true humor and real pathos, as well as subtle psychology.

One note that rather rises above others in the whole is the finite aloofness, the separateness of the negro from the whites. The negro himself has a fine pride in it, though he is not blind to its sometimes tragic possibilities. "White Folks' Talk" is to be kept clear of the negro's real conversation. He will arrange his affairs for himself when he feels they are his affairs. He is sure the two kinds of talk should not get mixed. In so far as the white man understands this, too, they can get on well together. For instance Almanzar's "hoodoo" included cats: He wouldn't willingly touch a cat at any price, because they are unlucky for him. When the misguided Northern visitor tries to argue him out of that and tell him he is "superstitious," he simply closes up and will never unburden his mind to her again. The resultant loss is on each side. Mr. Davis may have done something in these finely sympathetic, understanding stories to produce a better equation between the races.

AMONG BOOKS RECEIVED.

AN APPEAL TO CONSCIENCE. Against the double standard for white men and black. A call for justice. By Kelly Miller. (Macmillans).
FOOD AND FREEDOM. Guide to conservation for the housewife. By Mabel Dulon Purdy (Harpers).
CALL TO THE COLORS. Story of an American boy with the Nine in France. By Charles Tenney Jackson. (Appletons).
TRIBUTE TO THE NEGRO SOLDIER. From American war history. By John E. Bruce. (Bruce & Franklin, New York.)
KOEHLER METHOD OF PHYSICAL [illegible]. By Capt. William H. Wilbur, U. S. A. (Lippincotts).
HOUSEHOLD MANAGEMENT. By Florence Nesbit. (Russell Sage Foundation).
HOME CANNING AND PRESERVING. A patriotic manual. By A. Louise Andrea. (Doubleday, Page & Co.)
WALL-FLOWERS. A wartime love story of America. By Nigel Waldo (Hannis Jordan Company, New York).
BOOKS ON AVIATION: "Aviator's Pocket Dictionary and Trade-Book," and "Aviation[illegible]

GALVESTON TEXAS NEWS AUGUST 4 1918

AN APPEAL TO CONSCIENCE. By Kelly Miller, 108 pp. The Macmillan Company, New York.

In an introduction by Albert Bushnell Hart it is asserted that the main thesis of this little volume is a protest against the application of one standard to black men and another to white men. The author discusses the status of the negro in the United States as compared with that of the white man.

CHARLOTTE N C NEWS MARCH 23 1919

LT. COL. SHADE TELLS OF FRANCE

Commander of 116th Ammunition Train, Which Was at Camp Greene.

Many people in Charlotte will be interested in reading a letter from Lieut.-Col. M. L. Shade, of the 116th ammunition train, which was stationed at Camp Greene for quite a while as part of the "Sunset" division but is now somewhere in France. Charlotte people specially recall with interest Colonel Shade and his men because of the prominent part they played in putting over Charlotte's quota of the first Liberty Loan on the final day of the drive. It will be recalled that the commander of the ammunition train, who was at the time a major and who has been promoted to the rank of lieutenant colonel, and the men of the unit came over to the city and helped citizens canvass in the Liberty Loan drive and did magnificent work. Colonel Shade's letter, extracts of which follow, was written to Brevard Nixon, of the Charlotte bar:

"The towns are all masonry houses, outbuildings, fences and all. Everything is locked up with a ponderous key—the doors, gates to the yards, and every railroad crossing has iron gates. A watchman lives at every country crossing. At night he goes to bed and locks the gates, and when I come along, which I frequently do, I have to stop and tune up until I rouse him from his slumbers. * * *

"Just a little more about my quarters. The paper on the wall is a relic of the reign of King Henry the 12th. It is all moldy, but it is explained to me that it will not be changed because of its historical value. There is a clock reaching from the floor to ceiling. My wash bowl and pitcher are works of art, hand painted. My bed is a heavy four-poster, the mattress about a foot and a half thick, made out of a kind of moss, then a feather bed, then heavy cotton sheets, scrupulously clean, a comforter, a pillow bolster 14 inches in diameter, as long as the bed is wide and wound up in the long under sheet, a pillow for my head and feet, all surmounted by feather mantle about four feet square covered with a bright red satin. The boys have the stables, chicken houses, wine cellars and shops for quarters, which have been thoroughly cleaned and most of them have fire places or other means of heat-

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